Miſcelanea Medica:

OR, A

SUPPLEMENT

TO

Kitchin - Phyſick;

To which is added,

A ſhort DISCOURSE

ON

STOVING

AND

BATHING:

WITH

Some tranſient and occaſional Notes on Dr. *George Thompſons* γαλυβο-μεμψις.

———*Nec lex eſt juſtior ulla*
Quam necis artificis arte perire ſua.

LONDON,
Printed in the year 1675.

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Nec lex est justior ulla
Quam necis artifices arte perire sua.

LONDON,
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HIPPOCRATIS
&
GALENI
FAUTORIBUS,
Speciatim
Erudito viro, mihiq; observando,
Thomæ Austen Armigero,
Meî amicissimo,
Necnon
Egregiè Doctis
J. N. & *T. S.*
Medicinæ Doctoribus.

PEllæo Juveni, Cultor
non sufficit unus—

Duos igitur tanto Heroi, diversi generis, obtigisse memoriæ traditur, Craterum *scilicet*, φιλοβασιλέα, & Hephestionem, φιλαλεξάνδρεον, *ab eodem appellatos. Quorum, ille quidem Regem, hic vero* Alexandrum, *coluisse dicitur. Mihi quoque, in publicum prodeunti, analogo quopiam, nemo magis opus esse, quis dubitet? Repertis enim libelli, & cansæ quam tractat, justissimæ patronis idoneis, alios etiam,*

Scriptoris

Scriptoris protectores, exquirendos facile persensi: Nec mora. Vos enim, viri egregii, illico mihi in mentem rediistis, (unde quidem, (ut verius dicam) nunquam abestis) qui me, vestra familiaritate, olim dignatis, sic me, sic mea omnia, utcunque tenuia, estimatis, & vel laudare, vel saltem excusare, parati estis, ut aliis, hunc tractatum inscribere, vel alios, mei Defensores adoptare, nefas

nefas duxerim.

De meipso (more Chymicorum speciatim τοῦ λογιατελικοῦ & μεγαλοφωνικοῦ, G. T.) *multa promittere modestia non patitur; & quamvis mihi non sum tam suffenus ut quidquam de me magnoperè pollicear, in utraq; tamen Academiâ educato, exactis etiam viginti prope annis in studio & praxi Medicinæ, Chymiæ, & Anatomiæ, liceat mihi dicere me non prorsus ignarum esse*

pluri-

plurimorum, sive Dogmatum sive Experimentorum, quæ alicujus in hâc arte momenti sunt. Quapropter navem solvendi & hunc oceanum discurrendi copiam facile mihi dandam confido, gratum aliquid & utile humano generi exponere studenti. Valete viri egregiè docti, Accipite hoc offerentem παρεργόν; *Pergite mihi (quod semper facitis) indulgere, meiq; patrocini-*

um susceipere, dignemini:
& perpetuo fauete

Addictissimo Vestri,

T. C.

Miscelanea Medica:

OR, A

SUPPLEMENT

TO

Kitchin-Physick.

The Second Part.

ALL Physicians whom we ought most to confide in, do conclude and have determined it as a most undoubted Truth, to *cure* with *con-*

contraries, and *preserve* with Cordials, according to that confirm'd Aphorism of *contraria contrariis* curantur: *Similia similibus* conservantur.

Paracelsus, *Theophrastus*, *Bombastus*, *Van-Helmont*, and some of their late conceited Disciples, without taking any notice of this distinction, do *morbum morbo curare*: and venture to attempt the putting out of fire with fire: Or, curing hot Diseases with hot Medicines, and consequently cold Diseases with cold. *Hippocrates*, *Galen*, and their more aged Off-spring; on the other hand judge it more reasonable and practicable to put out fire with water; and to subdue the cold effects of water, by heat or fire: and to this end, if the Disease be hot and dry, as a Fever, they advise

vile ſuch Food and Phyſick, as is cold and moiſt; and hot and dry Meats and Medicines to ſubdue a diſeaſe that is moiſt and cold; never neglecting (as is ſuppoſed by the Chymiſt) to ſupply *Nature*, though not the *Diſeaſe*, with convenient, delightful, and proper Cordials, always remembring, not to *nourish*, but to oppoſe a Diſeaſe, with things that remove, or alter it by their qualities.

We are much beholden to the temperament and qualities of things, for the preſervation of our health, and curing Diſeaſes; nor is there, through the benignity and bounty of God, any accident or diſtemper, but hath its remedy aſſigned it, by the matter, form, temperament or qualities of Medicines, knew we but *certainly* how, and when

to

to apply them: and therefore it is, that *Physiology*, and all the five parts of Physick, are more absolutely necessary, than the most exalted, and accurate Medicines of the Chymist: and though by some (who know the vulgar neither do, nor will know any thing but what is vulgar) the Galenist and Chymist are represented, as two distinct, different and inconsistent things, yet 'tis certain, they both serve but to make up one intire Artist: And I could tell you *Eugenius* not only of some Physicians, but some also of your own profession, that can compare, if not out-do the greatest Don and Heroes (as they think themselves) of the Chymical and Hermetick Sect: And because you may depend upon it for a Truth, that all

Dis-

Diſeaſes and Remedies, may as well and better be comprehended under ſome of the ſimple or compound Qualities, than any other invented *Idea*, Name or Notion whatever of the conceited Chymiſt, to this very end, the foregoing Chapters in the firſt Part, have given you a practical account of ſuch things, as do *preſerve* by their *agreement* with Nature, and *cure* by their *contrariety* to the Diſeaſe; and not to adviſe people to a Diet, that is anſwerable to their Diſeaſe and Phyſick they are preſcribed, is to ruine them: nor are they by any but conceited Practitioners and Humoriſts, to be left at large, to feed as they think fit on old Cheeſe, Red-herring, or to inflame themſelves with the more ſubtil and penetrating

Spirits

Spirits of Brandy, Punch and *Aqua Vitæ*, which, though at first they seem to content Nature, and exalt the *Archeus*, or vital and natural heat of our bodies, yet they so alter also the natural tone, temper and ferments of the pancreas, blood and stomach, that (in a little time) they leave them languid, faint and vappid: By these things the Chymist may for a while, seemingly make his *Archeus* or Nature blaze the better; but (like a Torch with often beating) it will certainly burn out the sooner: and 'tis rare to find any accustomed Brandy, or *Aqua vitæ* Bubber, when once sick ever to recover, because the frequent use of such things, make all other Cordials useless and invalid in time of sickness, *and* when Nature

should

ſhould ſtand moſt in need of them. Beſides, they either at firſt ſo inflame the vital Spirits, as to produce ſuch acute, ſharp, and ſudden Diſeaſes, as Fevers, Apoplexies, and the like, or elſe in time (as one fire puts out another) they extinguiſh the vital heat and moiſture, and thereby occaſion ſuch chronick and fatal Diſeaſes, as Gouts, Dropſies, Palſies, Hecticks, Scorbuts, Conſumptions, and death it ſelf.

In ſhort, our blood and ſpirits may as well be too much *agitated* as *idle*, and the volatil Salts may ſtand in as much need of fixing, as the fixed Salts of volatizing, nor is there leſs danger in one than the other: and how the Chymiſt, only with his hot fiery Cordial Spirits at one and the ſame time, can

ſerve

ſerve two ſuch different Maſters, I underſtand not, and muſt herein ſubmit to better judgements than my own, and ſurely, ſuch a modeſt and mannerly condeſcention, as this would have better become *Memphis*, than an unmanly diſdaining others to magnifie himſelf; nothing being more intolerable and baſe, than inurbanity: Nor can I but wonder with what confidence he can pretend (as he does, page 187) to ſubdue the irregular paſſions, and reform the *ſinful* inclinations of others by his Medicines, when, after ſo many thouſand Doſes, as he ſays he has taken himſelf, (only to animate others) as yet he has not conquer'd his own: his prevaricating in this is enough on all occaſions, to call in queſtion his integrity,

and

and to make him ſuſpected a Chymiſt: Nor are we ſo much to confide in the loud *Hyperbolies* of his Medicines, and great brags that are daily made of *Pantamagogons*, *Alexi-ſtomachons*, &c. As to ſome few well digeſted inſtitutions, that may practically relate to the ſix non-Naturals, and a Directory for Diet.

Like Food, like Fleſh, like Meat, like Medicine, was once almoſt grown proverbial: and ſome old Philoſophers, by the continual ſucceſſion of new matter by Aliments; have *not only* affirmed; that from ſick men we may become ſound *men*: but of late the Chymiſts have ſo improv'd, and advanced the Notion in behalf of their Ætherial, and ſupernatural Spirits, that we may (ſay they)

also become *new men*; and one of the best and most accomplish'd of the Chymical Cabal (meaning *Mempsis*) has undertaken (on condition his Majesty will be gracious to that profession) not only to cure his Subjects of Incontinency, Atheism, Profaneness, and all manner of Sin and Debauchery: But will make them also Just, Devout, Loyal and Religious, only by cokesing, tameing, and tickling the *Archeus* with his Hermetick and Chymical preparations: and to gratifie farther, his sacred royal *Master* for so great a kindness he engages (to use his own words, pag. 187. of his γαλωὸ-μέμψις) by the powerful operation of his ἰατρικὴ (*i. e.* in plain English his profound skill in Physick) to *convert Quakers, Catabaptists,*

Baptists, Independents, Separatists, Schismaticks & the *multitude* of *Phanaticks* to the *Church of England*. Do this, & thou shalt have my consent, not only to be honest *George*, Doctor *George*, and *George* the Doctor: But Sir *George*, St. *George*, and *George* the Saint.

But in good earnest I wish, dear Doctor, thou hadst conceil'd the Divine and Moral operations of thy Medicines, upon the hearts and consciences of poor Mortals, because in these his Majesties Dominions thou canst now never more hope for any practice and employ as a Medicaster: for surely the profane Cavalier he'l not meddle with thee, for fear of being made a Schismatick, a religious Rebel or Round-head: Nor will I'm sure the devout Phanatick, for fear of being damn'd

for an Atheiſt, a debauch'd and honeſt Royaliſt: now then or never recant, and own the Doctrine of *Contrarieties*: now, now or never is the time to make it appear and convince the ignorant Heretical, Reprobate, and unconverted *Galeniſts*, that thy Chymical and Hermetick Phyſick, can at one and the ſame time work ſuch contrary effects, as to make the Serpent (thy ſelf dear Doctor) a Saint, a Royaliſt, a Roundhead, and a Rebel a Royaliſt; Now I ſay is the time, the very time for thee, O *Memphis*, to work theſe wonders; or elſe, (with pity and compaſſion I ſpeak it) thou muſt, I, thou muſt pack up, and be gone into ſome of thoſe horrid regions, where people are neither for God nor the King; for King nor Parliment,

no,

no, nor for my Lord Mayor, nor Common-council.

I wish also, that the *Doctor* had not intimated, and suggested to his Majesty that in good conscience (for the good service he has done himself, and Royal Father of blessed Memory) he ought, or can do no less than overthrow, or at least new Model, and purge with his reforming *Physick*, his College of Physicians, and two famous Universities, *Cambridge* and *Oxford*.

But above all things, after all thy glorious boasts and brags of Loyalty, thou wert bewitch'd to petition the Parliament for no less (in effect) than his Majesties; there own, and the peoples lives and liberties: for what difference is there betwixt their being *ruin'd*, and their *erecting* a *College* for *Exemp-*

sir, with Immunities for him; his Heirs and Assigns to *dispense all* the Medicines, that must be made use of in his Majesties Dominions.

This *George*, however reasonable, and necessary it seems to thy self; yet, after thou hast fluttered a little longer like a Feather in the wind, thou wilt find that the Parliament will let thee drop, and take no more notice of thy Phanatick Freeks and frisking Seminalities of thy brain, than if a Tom-tit-mous, an Owl, or a Jack-daw had flown over *Westminster*. Let Wisdom baul, and utter her voice never so loud; let her scream and roar; her throat in pieces; 'tis (as thou sayst *George*) all one, as if thou shouldst vociferate Neptune to forbear swallowing up Ships, since 'tis his

his Nature to do such dirty and mischievous tricks: All which the Lord Mayor, and Court of Aldermen taking into their consideration, and that there's no hope, that either the King or Parliament will accommodate thee with a College; our Senators and City Heroes are at this time preparing one for thee at *Moor-gate*.

And now, seeing he is so hardly dealt with; let his Majesty, his two Houses, his Nobility and Gentry; the Bishops and Clergy; the Lawyers and Laity; the whole City, Town and Country look to it as they will, 'tis to be feared, that whatever Chymick and Hermetick Physick can do, shall be done to have the same effects on them as on himself: and (if Heaven helps not) convert them all to

non conformity, faction and ſedition.

This zealous *Mempſis* in another place of his *Evangelium Chymicum* (for all he ſays is Goſpel) has a hymn to his Creator (and by the way let me ſolemnly tell him, I wonder how he dare concern ſo great a God in his little deſigns) for putting it into the hearts of *ruſtick* and *Mariners*, with their Punch, Brandy, and *Aqua vitæ* bottles, to teach ſottiſh *Galeniſts*, the uſe and excellencies of his well diſtilled Spirits, and the foolery of their dull Julips, fulſom and fruitleſs Apozems, Bochets, Cullices and Gellids; as you may read at large in ſeveral Paragraphs and Pages of his Book.

But to leave theſe extravagancies, and flurts of the Hypocondres

pocondres: Lets hear what *Galen* upon *Hippocrates* ſays concerning this affair of Aliments: "This grave Philoſopher in his "Book *De Elementis*, tells us, "that by a diſſent of the firſt "*qualities* (not from the *Punctum latens*, the little Atoms "in the *Archeus*, and Seminal "*Idæas* in the *Materia primâ*, as our inſpired *Mempſis* will have it) but from the diſſent of theſe firſt Qualities, ſays our Author, which proceeds immediately from the Elements themſelves, and the Aliments; man is born for the Phyſician, and were it not for the defects proceeding from theſe two, man could never dye.

From the four Elements, come the four Qualities of heat, cold, drineſs and moiſture: from theſe ariſe the temperaments

peraments of Aliments; and from our Aliments, come the four humours, call'd Choler, Phlegm, Blood and Melancholy; and out of these humours the parts; and from those parts the whole, or what we call a humane body: and when any of these four temperaments or humours are extinct, deprav'd or hurt in Quantity, Quality, or Motion, then follows Sickness and Death: So that in effect, Life and Death, and every mans temper and constitution, depends more or less upon the Aliments he feeds on; and the humours themselves are nothing more than the effect of food, *v. g Choler* is the *fomes* of blood made of *Aliments* over digested and concocted, and serves to ferment, agitate, or *brisk up the con-*

stipated

ſtipated Ideas of the Archeus. Flegm is made of *Food*, (for want of natural heat) not enough concocted, and bridles choler, and keeps the blood and humours from burning, tames, and fixes the Spirits, and makes the body, cool, fat, moiſt and ſoluble. Blood is made of *Food*, perfectly elaborated to augment and nouriſh the parts: good Food makes good Blood; and good Blood makes good Fleſh: So that in effect, Fleſh and Blood is only good Food. Melancholy is the *Terra damnata*: The Devil, the thick and droſſie part of *Food* and Blood; and was intended by Nature to bridle the ἐνορμόντα, the *fomes* or froth of ſperm and ſpirits; to temper rage and luſt, to compoſe the thoughts and imaginations:

but

but being deprav'd, it works contrary effects, as we see in our friend *Mempsis*.

From this little representation of man, an intelligent, and considering person may find out as easily, as by the *Ideæas*, *Atomes*, or Magots in the *Archeus*, how we come by Diseases, our dissolution and death; and also how necessary, a direct and due diet, such a diet as may answer to the four temperaments, and humours of our bodies, choler, phlegm, blood, and Melancholy: how necessary this (I say) is for the preventing, and curing Diseases; as might be farther amplified, but that I must avoid *prolixity*, that the Book may not be too chargeable for the poor: Or else it might be made evident, that a diet may be collected, not

not only to *heat*, *cool*, *dry* and *moiſten*, but alſo to

Bind	Thicken	Lenifie
Relax	Thin	Revel
Reſtore	Deobſtruate	Reſiſt Poyſon

And all things elſe, that Pharmacy it ſelf can neceſſarily lay claim to, towards the conſervation of man. But this will not conſiſt with a ſhort eſſay, and therefore as conciſely, as the ſubject will permit, I ſhall only add a deſcription of the Nature, Uſe and Vertues of an *Artificial Bath*

Bath, and ſtove hereunto annex'd; with which, our *Ambroſiopæas*, and a proper Diet may be performed as much as can reaſonably be expected from the means.

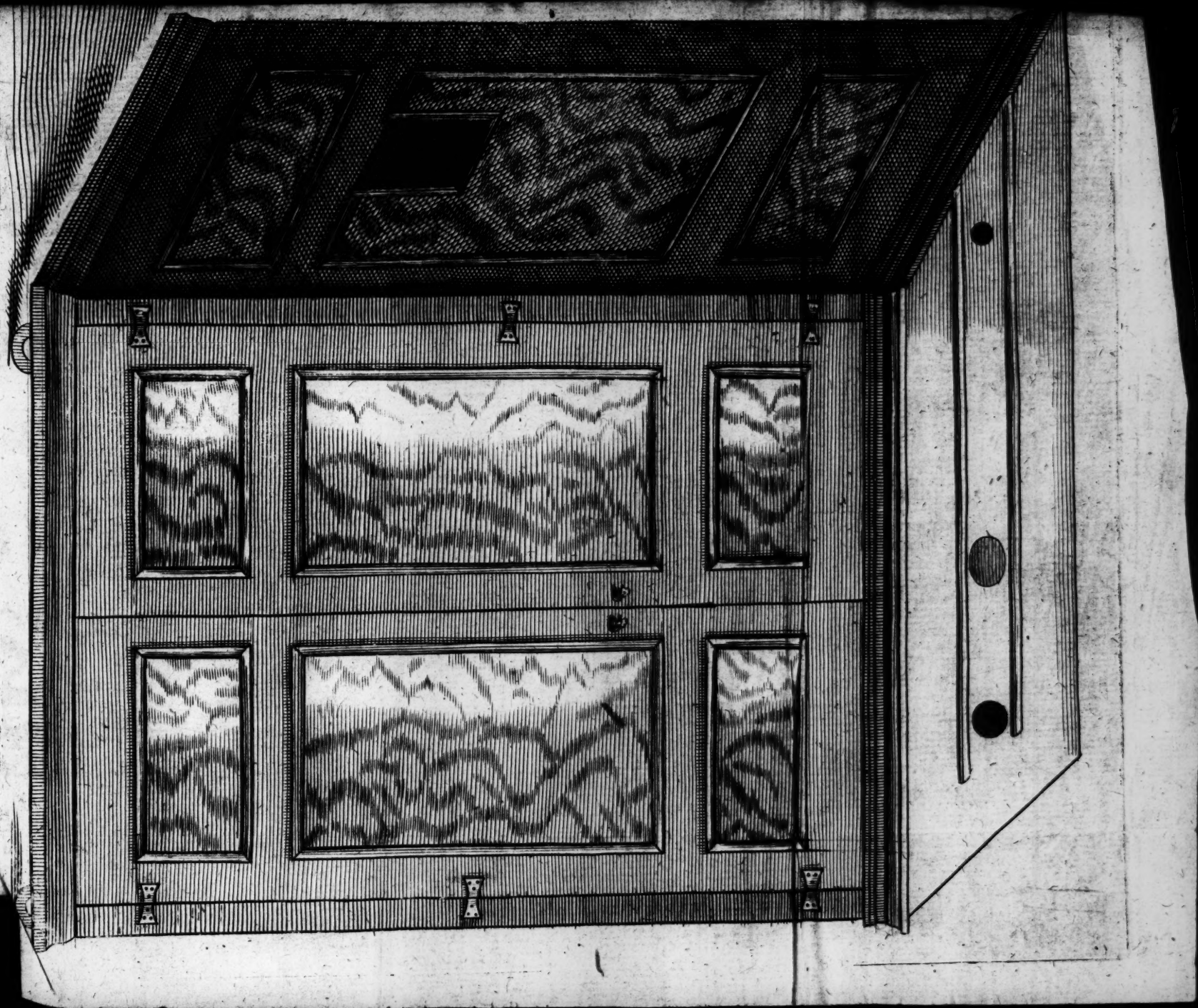
What a help it is to Nature, to throw off by ſweat thoſe ſaline, acid, ſulphureous, and corroſive particles of blood, which are the root of all Diſeaſes, is manifeſted by the daily experience of ſuch as are daily relieved by it, in Gouts, Scorbuts, Hectricks, the Evil, Palſies, and the like:

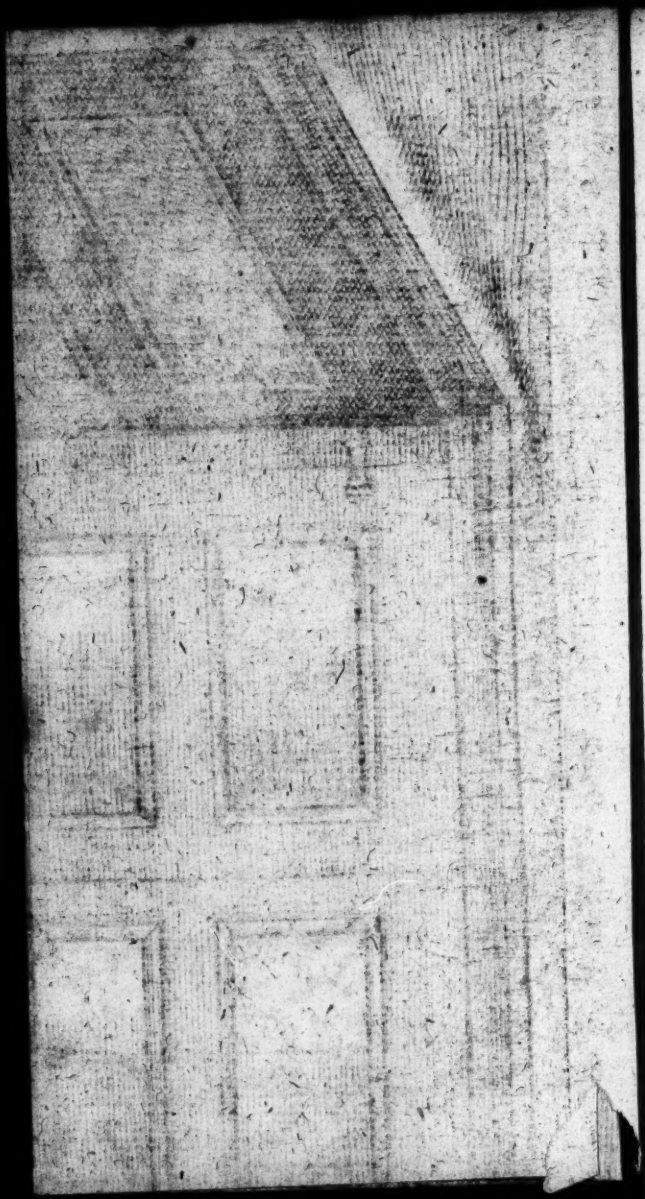
like: as it helps thus to discharge the *Serum Salsum*, the salt, sharp and watery parts of blood by the skin; how far this, I say, may extend it self, both for the preventing and curing many potent Diseases, when Diet and other Remedies are deficient, and cannot do it, I leave to the bounty of a prudent and liberal conception.

It is so contriv'd that 'tis impossible for the patient to take cold, to faint or sweat beyond their strength,

ſtrength, and own inclinations; nor is there any nuiſſance in it, that is incident to Stoving, or ſweating in other Baths.

Place here the Figure.





AN APPENDIX: OR Practical Cautions AND DIRECTIONS To be observed about STOVING AND BATHING.

Stoving and *Bathing* are two different things: the first may not improperly be call'd a dry Bath, the other a wet; and

when ever you meet with the word Bath, you are to underſtand ſweating in ſomething that is liquid, as luke-warm Milk, Milk and Water, or only warm water, or water prepared with ingredients proper for the diſeaſed perſon.

Note alſo, that a Bath with very hot water, drys more than it moiſtens, and contracts the skin and pores, rather than relax or open them; and ſerves to ſupply the intention of a cold Bath; or bathing in cold water with ſuch parts & perſons, as cannot ſafely go into cold water: But a

Bath

Bath of *heated*, tepid, or *warm* water, is of ſo great a latitude, that it extends it ſelf to moſt Diſeaſes, and ſerves (to uſe the words of a learned Author on this ſubject, Dr. *J. F.*) effectually more than any thing Phyſick is preſcribed for, to defecate the blood and humours, to mollifie the hardneſs of the Spleen and bowels, to moiſten, cool, and nouriſh a hot and dry conſtitution and liver, to rarifie and reſolve alſo all cold congealed humours, and to prevent Barrenneſs and miſcarrying, that is occaſioned by any *intempe-*

ries of cold, heat or dryneſs.

When you meet with the word Stove, you are to underſtand ſweating as in a Hot-houſe, *without* any thing that is moiſt and liquid: You will alſo ſometimes find the word *Vaporarium* uſed in this Appendix, the meaning of which will be known hereafter.

The Romans were moſt addicted to Bains or Baths; the Lacedemonians, Ruſſians, Germans, and moſt *Northern* Nations to Stoves: The Turks, French and Italians, uſe both Baths and Stoves

Stoves: and as ſoon as they come out of the Stove, they enter into a Bain or Bath of warm water, to waſh away the recrements, ſlime, mador or mud (as it were) that ſtoving without bathing is apt to leave upon the skin.

By this means alſo, the skin is not only made pure, clean and ſmooth, but alſo plump and fleſhy: and according as the Bath may be dulcified and prepared, it will nouriſh, feed and refreſh the limbs and muſculous parts, more than food: nor is there any thing to be done by the

natural Baths at *Bathe*, but may be also performed by artificial Baths of Sulphur, Bitumen, Nitre, *&c.* and being advisedly used, they do as manifestly answer the expectation of the patient as any remedies whatever; in order to which observe these few Directions.

1. Never Stove when the blood wants ferment, or (according to the Notion of the Chymist) when the fixed salts of the blood have over-ruled the volatil, as in Dropsies, and some sorts of Scurvies. But when the Sulphur of the blood

is too much exalted (the fomes of moſt acute diſeaſes) or acrimony and acidity has inſinuated it ſelf into the Maſs, and yet the blood not vapid, then the Stove is a proper, and moſt effectual remedy: Or, more plainly, according to the ſignificant, apparent, and practical meaning of the Galeniſt; Stoving is not ſo proper and beneficial, for weak, lean, hot, hectick, dry, cholerick, maciated, melancholy and ſqualid bodies, as bathing; nor bathing for cold, moiſt, fat, corpulent, plethorick, phlegmatick & hydropick

conſtitutions and diſeaſes, as ſtoving : The Stove is moſt proper for the Spring, Autum and Winter; the Bath for the heat of Summer : the *Vaporarium* is neither bathing nor ſtoveing, but differing from both, and to be uſed by all ſorts of perſons at any time.

2. Before you Bathe, or enter into the Stove; if your body be not naturally ſoluble, be ſure it be made ſo by Art : Take a gentle Clyſter over night, if you intend to ſweat next morning, or take the like Clyſter in the afternoon, if

if you intend to ſweat at night. An hour before bed-time, and two or three hours after you have eaten a light ſupper, is the beſt time both for bathing and ſtoving, becauſe you may lie all night after in your bed, and have your body well refreſh'd and ſettled by morning. Note alſo, that while you are ſweating in a Stove, Bath or *Bed*, you may refreſh your ſelf with Mace-ale, Egg-caudle, Chicken-broth, or any convenient *Bocheet*, ſupping or liquid Aliment.

3. When you come out of

of any Stove or *Bath*, take great care you take not cold: For preventing which, and many other accidents, nothing hath ever yet been invented comparable to this ἐγκάθισμα, *Balneum*, and *vaporarium*, now all in one presented to you; which is so safe, so commodious and effectual, both for preventing and curing almost all Diseases, that nothing ever was, or can be advised better, for private Families than to have one of them constantly in their houses; it being so contrived, that it may stand in any

any bed-chamber, with as much conveniency and ornament, as a well wrought Cheſt of Drawers or Cabinet.

In *Italy*, *France*, *Germany*, *Turkie*, and many other Countries, they are ſo curious, and (not without good cauſe) ſo addicted to ſtoving and bathing, that they count their habitations not compleatly furniſh'd, and well provided and cared for, until they have them in their houſes, eſteeming them the moſt commendable and neceſſary furniture that belongs to them: and ſcarce

a Family of any remark and quality is to be found without them; and if our Engliſh Gentry, eſpecially thoſe that live in the Country, remote from Phyſicians, did alſo take up this cuſtom, they would have no cauſe to repent them of their care and conſideration: *B*eſides, not only their healths, but intereſt and good husbandry might induce them to it, it being the moſt profitable Phyſician and Apothecary they can make uſe of.

Another benefit of having them in their houſes, is the accommoda-

tion

tion of their ſevants, attendants, bedding and linnen, and the avoiding many accidents by lying, bathing or ſtoving after ſtrangers: by this means alſo, they will be encouraged to uſe them the oftner; at leaſt 'tis likely it will induce them not to fail, ſpring and fall; thoſe being (though no time amiſs) the moſt neceſſary times to prevent Diſeaſes, and preſerve their bodies in a perfect εὐφορία, health and integrity the whole year after.

I know, and am well aſſured, that Phyſicians would

would frequently adviſe their Patients to ſtoving and bathing, had they them in their own houſes, but the charge and trouble on all occaſions of providing them, does too often diſcourage both the Patient and Phyſician. By this means alſo you may avoid Spring and Fall, the uſe of Diet-Drinks, Phyſick-ale, and the like, which being at thoſe times ſo raſhly and promiſcuouſly uſed as they are, do more hurt than good. Letting blood alſo in the Spring, may by this means be prevented; only obſerving

ſerving then a *ſpare* and *cool* Diet, which the Ancients call'd their κενεαλγία, or *ſuccedaneum* to blood-letting: Abſtinence rather than bleeding being their way to abate blood, and prevent diſeaſes: and to deal uprightly in a matter of ſo great concernment, for a preventive, 'tis to be preferred before opening of a Vein, which I do not much fancy, but in caſes of extreme neceſſity, and not upon every trivial diſtemper, and occaſion that offers it ſelf: Bood being that which makes blood, and (as the oyl and lamp

of

of life) not prodigally to be expended, leſt like the fooliſh Virgins we have our Oyl to buy, when we ſhould have it to burn.

The particular benefits of bathing and ſtoving are not eaſily to be reckoned up in a tranſient diſcourſe, but that which they are ſo generally fam'd for, is to depurate the bad recrements of the blood, the laſſitude, and lumpiſhneſs of the limbs, and to make the whole body brisk, nimble, light and airy.

They prevent and cure all Agues, and Fevers of all ſorts, both ardent, hectick

ſick, putrid and peſtilential; and in times of contagion, are of abſolute uſe, provided the place they ſweat in (as it commonly happeneth) be not infected; which (if for nothing elſe) were enough to encourage perſons to have theſe Stoves in their Houſes.

And as there is nothing more effectual to prevent the Plague, than ſweating moderately in theſe ſorts of Stoves, once or twice a week: So alſo, if *infected*, nothing can exceed them for a Cure, taking at the ſame time convenient Cor-

dials: Nature by a Metaſtaſis, being thereby aſſiſted to throw off the poyſon and venom of the blood, from the Center, to the remote parts of the body, which is the only intention of the cure, the like is to be ſaid of the Small-pox, malignant Fevers, and all contagious diſeaſes.

It relieves or cures all ſorts of pains and aches, as Sciatica's, Gouts, &c. it cures alſo limbs, that are weak and relax'd, and all cold, and moiſt diſeaſes got by cold.

Bathing by the mildneſs of its heat, mollifies and re-

relaxes, ſoftens & ſmooths, and on this account is very proper, and very prevalent to cure contracted members, and parts obſtructed, either outward or inward, as the breaſt, ſpleen, liver.

*B*athing alſo, wonderfully relieves and eaſeth Nephritick pains, and ſuch as are tortured and troubled with the Stone, Cholick pains, Hemorrhoids, ſtopping of Urine and Courſes, and makes a coſtive belly ſoluble and loose.

All diſeaſes of the ſinews, and all internal diſeaſes proceeding from a

cold and moist cause, are prevented & cured by *Stoving*, as Rheumes, Palsies, Lethargies, Cramps, Deafness, weakness, swelling and numbness of the joynts; 'tis also a specifick against the Kings-Evil and Jaundies, Scabs, Itch, Chilblains, and all efflorescences of the skin. In short, it so alters and defecates the blood, that you may alter as you will by them and diet, the whole habit of the body, & make it another thing than what it is; like the ship at *Athens*, though it continued still a ship, yet had it not

by

by often reparation, one foot of the timber it was firſt built with.

And not only ſick and diſeaſed perſons, but ſuch as are in health may receive profit, but no prejudice in the leaſt by them: and my ingenuous friend Mr. *H. H.* has told me, that in his travels to *Ruſſia*, *Sclavonia*, and other Eaſtern parts of *Europe*, he obſerved that in thoſe Countries, it was not poſſible for the inhabitants to live (for want of ventilation) were it not for their Stoves, but by the continual and frequent uſe of them, no people are to

be found more sound and healthful; and are thereby so little beholden to Physick, that the name is scarce known among them: and not a place of any note, but has one in them.

So also the Scorbute or Scurvy, by often and frequent Stoving, is never heard of among those people (though for want of perspiration) they would else be inclin'd to it more than we in *England*. 'Tis their only refuge also to prevent Fevers, Gouts, Palsies, *&c.* after they have debauch'd themselves with high drinking, which these people

people, to the great ſcandal of their Country, are moſt infamouſly addicted unto.

Many people, eſpecially ſuch as are Hyſterick and Hypocondriack, by Stoving in common Stoves and Hot-houſes, are ſubject to fumes, head-ach, ſwounings, and ſuffocating vapours: But in this ſort of Stove, (the head being in the open Air, all the while they ſweat) theſe and many other evil accidents are prevented, nor are they at all offended with any noiſome vapours or ſuffocating fumes.

The manner of uſing it is thus.

Your body being made ſoluble by ſome gentle Lenitive or Clyſter, go naked into the Stove; ſtay in it about half an hour more or leſs to your content, or the nature of your diſeaſe, taking while you ſweat ſome comfortable ſupping, as Mace-ale, or whatever elſe may be adviſed by your Phyſician: while you are ſweating, you may increaſe or decreaſe the heat your ſelf, and ſweat as you pleaſe; after you have ſweat to your content, you may have the Flammifers, or fire Veſſels remov'd; and the neck-board ſlided away, and ſo ſlip down into the wet Bath, and there waſh off the recrements, the ſlime and filth of your former ſweat, with balls invented for

that

that purpoſe: Then (after you have bathed about half an hour) ſtand upon your feet, and wipe your body dry, & ſtep out of the Bath into a warm Bed, and lye warm till your body be well ſettled, and afterwards riſe, and having taken ſome warm broth, you may go abroad, renewed to admiration, and ſufficiently recompenced for what you have done.

That which we call *vaporarium*, is a place in the Stove, contriv'd chiefly for diſeaſes of the Womb, *Anus*, and diſeaſes of the inferiour belly; as Dyſenteries, Hemorrhoids, Cancers, and fiſtulated Ulcers, Scyrrhous tumours, Barrenneſs, Abortion, Menſes, Secundines, and every Πὸς γλωαικεῖον, and were it for nothing elſe but decency (*Cùm vapor per infundibulum & fiſtulam plumbeam, in*

Vte-

Uterum, vel anum ingrediatur) it was enough to induce private Familes and perſons to have one of theſe Stoves by them.

It ſtill remains, that I give ſome account of the Hydroticks which feed the Flammifers; or *how* and *what* it is that cauſeth the patient to ſweat; it is not cauſed by any groſs material fire of wood, coles, *&c.* as the common Chairs and Stoves are, but 'tis by an eſſential Oyl, cohibited by retorts with well rectified Spirit of Wine; and if you have the true exalted, and perfect Oyly-ſpirit ſo well incorporated, and ſeparated from its phlegm, as it ought, it will penetrate, and prove as active as lightning it ſelf.

There are ſome who know no

no better, who do in these cases use common Brandy, and our poor, mean English Spirits, and they succeed in their cures accordingly, there being seldom any visible or manifest benefit received by it: Whereas, those mighty and potent diseases, of a confirm'd knotted Gout, an ulcerated Kings-evil, Palsies, and the like, are frequently subdued by the Oyly spirit rightly prepared, as might be made appear, did it not savour too much of the *Pseudochymist*, the Mountebank and Mechanick.

All that I have else to add, being confined to a short Treatise, and supposing that after the publishing this manner of Bathing and Stoving, there will be no want of undertakers, and such as will pretend to the utmost that can be done by it; yet,

yet, that abuſes may be prevented, and none but wilful people deceived, this is to ſignifie, that the very ſame preparation of Spirits for the Flammifers, that produce thoſe great effects by ſweat, and that I uſe my ſelf, may be had at Mr. *Briggs* an Apothecary, at his houſe by *Abb-Church* near *Cannon-ſtreet*: or in *Spittle-fields* near the *Salmon*. By the help of which Spirit, any that have theſe Stoves of their own, may do as much with them towards curing themſelves, as can be done for them, by the moſt mighty hand, and moſt magnifi'd Medicine of a Chymiſt.

Thoſe that deſire more ample ſatisfaction on this ſubject may read *Galen*, *de ſanitat. tuend.* The Learned Lord *Verulam*, *de vit. & morte*: And the wiſe *Seneca*'s *Epiſt. de Baln.*

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